

A
Funeral-Sermon

FOR THAT

Excellent Minister of *Christ*,

The truly Reverend,

WILLIAM BATES, D.D.

Who Deceased *July 14. 1699.*

By JOHN HOWE,
Minister of the Gospel, and Some-
time Fellow of *Magd. Coll. Oxon.*

L O N D O N,
Printed for T. Parkhurst at the Bible
and Three Crowns in Cheapside, and
B. Aylmer at the Three Pigeons against
the Royal-Exchange in Cornhill. 1699

Funeral Sermon

FOR THAT

Excellent Minister of the Gospel

THE REV. MR. HARRIS

WILLIAM HARRIS D.D.

Who Deced'd July 14. 1699.

By JOHN HUNTER

Minister of the Gospel, and Fellow of the Society of Divines

at the Church of St. Andrew's, in the City of London.

Printed by J. H. at the Church of St. Andrew's, in the City of London.

LONDON.

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1699.

To the Right Noble,
WILLIAM,
Duke, and Earl of
Bedford; Marquess of
Tavistock, Lord *Russel*,
Baron *Russel* of *Thorn-*
haugh, Lord Lieutenant
of the Counties of *Mid-*
dlesex, *Bedford*, and
Cambridge; Knight of
the most Noble Order
of the Garter; and,
one of His Majesty's
most Honourable Privy
Council.

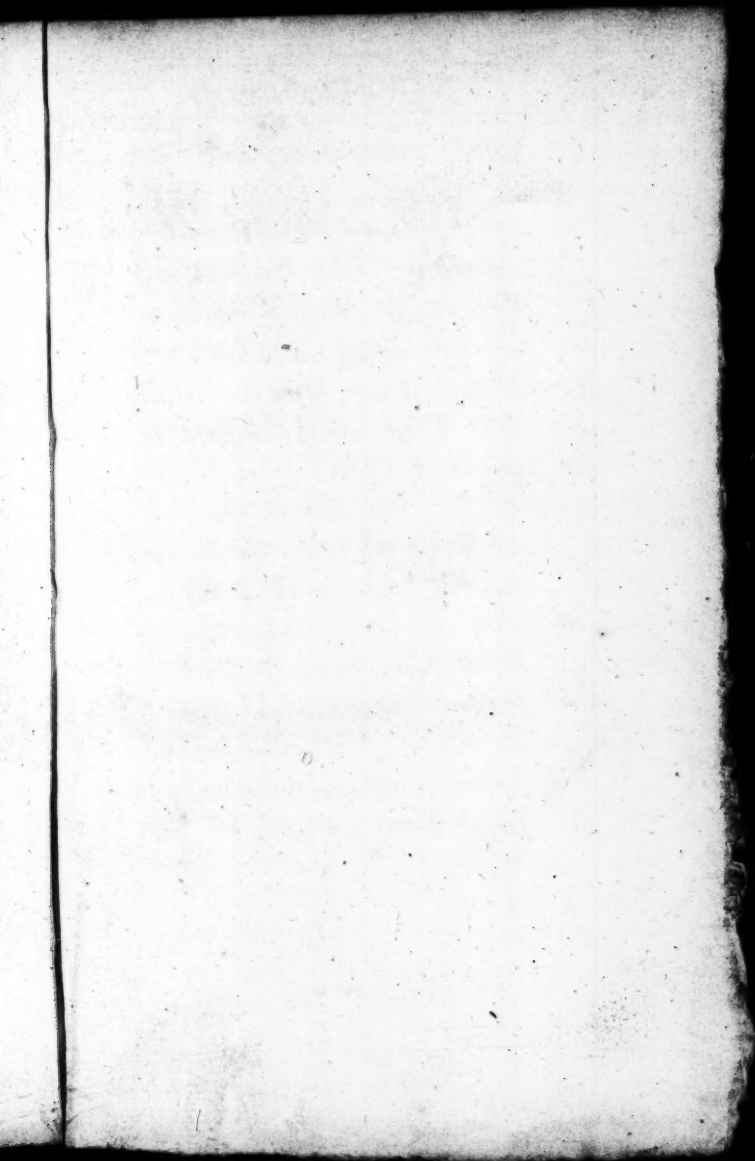
May it please Your Grace,

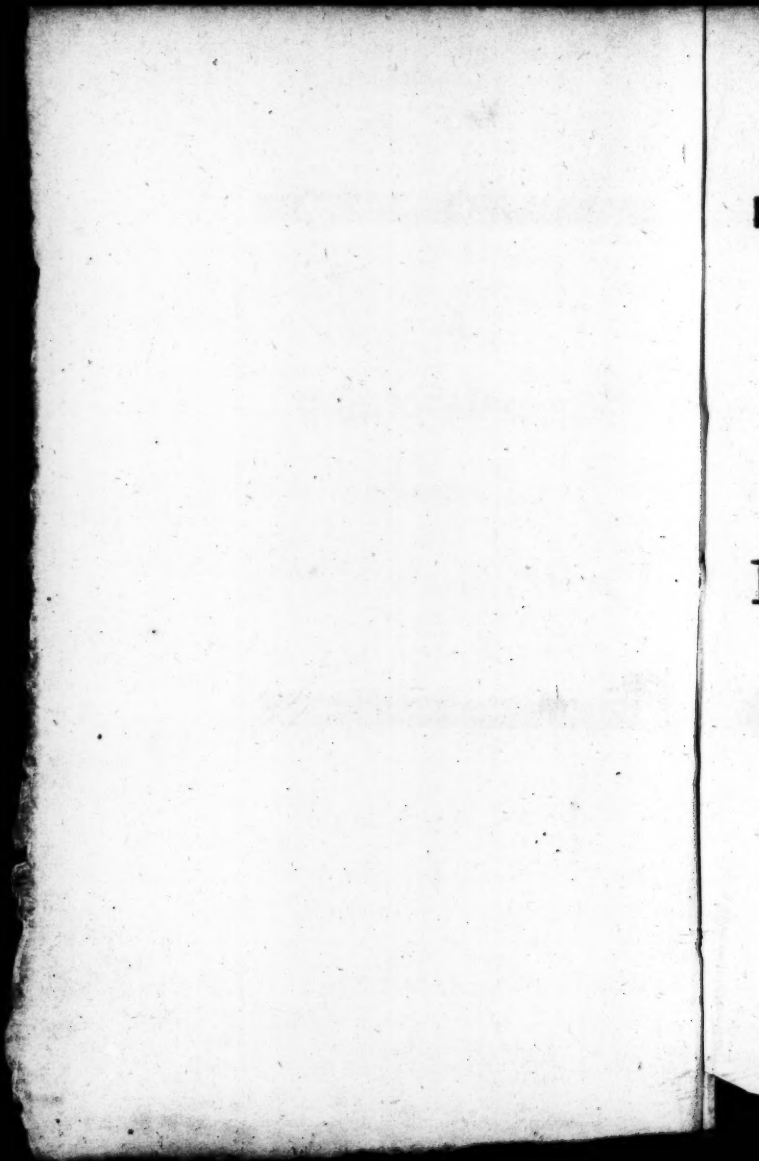
THE peculiar, and just
respect which Your
A 3 Grace

Epistle Dedicatory.

Grace hath long had, for
the Worthy Person, whose
much lamented Decease,
occasion'd the following
Discourse, easily induc'd
me to believe, it would not
offend Your Grace, that
Your Illustrious Name is
prefixed to it.

As it also was the Sense
of his mournful Relict,
that it could be no less
than Your Graces Right,
such a Memorial should
be extant, of the favou-
rable Aspects, wherewith You
have been pleas'd to ho-
nour






A

Funeral-Sermon

On the Reverend

Dr. William Bates.


A

[Redacted]

A

Funeral-Sermon

On the Reverend

Dr. William Bates

[Redacted]

A

Epistle Dedicatory.

for them, not to agree.

And I no way doubt,
but the things for which
Your Grace most deserved-
ly valued, this excellent
Person, were such, as have
in them, an inherent, and
immutable goodness; not
varying with Times, or
the changeable posture of
Secular Affairs; but which
must be the same, in all
Times. Nor appropriate
to persons of this or that De-
nomination, but that may
be common, to persons sin-
cerely

Epistle Dedicatory.

cerely good, of any Denomination whatsoever.

Whereupon, the Testimony Your Grace hath, from time to time, given, of Your value of him, on such an account, must have redounded to Your Self; have reflected true Honour on Your own Name; shew'n Your discerning Judgment of Persons and Things; and entit'led You to his Prayers; which, I hope, have been available, to the drawing down of Blessings, on Your Self,

Epistle Dedicatory.

Self, and Your Noble Family.

*Unto whose, must his
Prayers also be added, for
the same purposes; who is,
with greatest Sincerity, and
under many Obligations,*

Your Graces most Obedient,

and most Humble Servant,

John Howe.

ERRATA.

E Pist. Ded. pag. 4. l. 12. read *evident*.
Book, p. 20. marg. l. 9. *this* r. *the*. p. 50.
l. 10. before *satisfying* insert *more*. p. 72. l. 12.
one can't r. *can one*. p. 74. l. 20. after *govern*
z, in. p. 80. l. 21. r. *Grace*. p. 93. mar. r. *qu-*
estior. p. 100. l. 10. r. *deaf*. p. 106. l. 5. r.
Jamblichus. p. 108. l. 22. and r. *but*. p. 114.
l. 17. *wish* r. *or*.

Epistle Dedicatory.

nour this her so dear Relative.

*Nor can it be unsuitable
to the Noble Amplitude,
of Your truly great Mind,
that it should be told the
World, You knew how to
value true Worth, where-
soever You found it. Not
confining Your Respects, to
any Party; or distinguish-
ing Men, by any, when
especially, the Parties
themselves, are distin-
guish'd by Marks, which
they who wear them,
count indifferent, and
which,*

Epistle Dedicatory.

which, therefore, must be understood to make Men, neither better, nor worse.

And if they who wear them not, count otherwise; tho' they should be mistaken in their Judgment, after their having endeavour'd to the uttermost, to be rightly inform'd; their Sincerity, accompany'd, and evident, by great self-denial, must, in the Account of so equal, and candid a Judge, as Your Grace, far outweigh, so light a mistake, in so small matters. Such

Epistle Dedicatory.

Such Differences *will be easily tolerable, where there is that mutual Charity, as neither to think a different Judgment, to be brib'd with Dignities, and Emoluments, on the one Hand ; nor to be perverted, by Humour and Affectation of singularity, on the other.*

The Reverend Doctor's great Candor, and Moderation, in reference to the things, wherein he hath been constrain'd to differ,
from

Epistle Dedicatory.

from many excellent Persons; and his remoteness from any Disposition, to censure them from whom he differed, have been these many Years, conspicuous to all that knew him.

The Apprehension having been deeply inwrought into the Temper of his Mind, that the things, wherein only, it could be possible for truly good Men to differ, must be but trifles, in comparison of the much greater things, wherein it was impossible
for

A

Funeral-Sermon

On the DEATH of

Dr. William Bates.

IT is grievous to me to tell you, in whose room and stead I do now stand, in this Place this Day.

Nor do I need; you can tell your selves, observing the Stated Courses and Alternations, held in this Lecture, that if the Counsells of Heaven had agreed with our Desires and Hopes on Earth; this is the Day, this is the Hour, wherein you had again seen the Face, and heard the Voice of

B

that

that excellent Servant of Christ, whom we now lament as lost to us and dead out of our World : Not absolutely dead. For God who is his God for ever and ever, is not the God of the Dead but of the Living. Dying out of this World, he was born into the other.

But in that Sense wherein he is dead to us, and this World of ours, what remains? but that we agree to say, *Let us dye with him.*

And these are the words, which if God will graciously afford us his help and presence, we may fruitfully entertain our selves with, upon this sad occasion at this time; you will find them in —

JOHN

JOHN XI. 16.

Then said *Thomas*, which is called *Didymus*, unto his fellow Disciples, *Let us also go, that we may die with him.*

THE History to which these words belong, contains so illustrious, and instructive an Instance of the Redeemer's Power over both worlds, and so plainly shews, that he could, at his pleasure, translate Men out of the one into the other, as might best serve the proper purposes of his Redemption, that it can never be unreasonable to us to consider it, who are always subject to the same Power. And it is very especially seasonable at this time,

B 2 when

when we have reason enough to re-consider his late use of this Power, in another kind, less grateful to us, but not less wise, or just in it self; not the recalling of one, out of the other World into this, but the calling away of one, out of this World into the other, the translating of this excellent Person from among us, whose longer abode here had been highly desireable, as his removal is most bitterly grievous, and must have been intolerable, were it not that tho' this is not the *same act*, it is an act of that *same Power* over Lives, which in all its exertions, we are always to behold, with the same profound, adoring silence, and a disposition of Mind, to receive Instruction from it, whether it be pleasing to us, or displeasing.

I will

I will make no Apologie for my recalling your Thoughts, so long after, to this sad *Theme*. Our mutual Endear'dness, *his* condescending Affection *to me*, and my reverential Affection *to him*, were so generally known to those that knew either of us, that it might be expected I should take some publick notice of this severing stroak; and I may suppose my Circumstances to be so known, that it is obvious to every one to understand I could do it no sooner.

It will not be unuseful, to make some brief Reflection, upon this miraculous work of our Lord, and thence return to the special Subject, which I desire your Thoughts may be fixed upon, as mine have been. It was the most memorable of all our Lord's Works of this kind, yet not mention'd by the other Evangelists;

left, as is suppos'd, it should revive the Jewish Malice against *Lazarus*; who, as *Epiphanius* tells us, was reported to have liv'd 30 Years after, within which time the others had all writ, whereas this Evangelist wrote not, till after his final decease.

It was wrought for the same great End, for which all his wonderful Works were done, and written, generally, for the glory of God, as is intimated, *v. 4.* and particularly, as this Evangelist tells us, *Ch. 20. 20, 21. That we might believe that Jesus was the Christ, the Son of God*; and that believing we might have life through his Name. And tho' they all had this design; This, towards the end of his Course, seems meant for the last, and conclusive, stroke, having a brighter, and more conspicuous appearance of the Divine Glory in it, for a fuller

fuller, and more convictive, demonstration, that he was the Son of God, and the Messias, as he gave himself out to be. And all things were design'd in the aptest subserviency hereto; that, once for all, this long disputed Point might be put out of all doubt.

For this End it is ordered, that *Lazarus* should at this time fall sick. Nothing more appeared to Humane Prospect, but that the Disease beset him according to the common course of Natural Causes: But says our Lord, *This Sicknefs is not unto Death; viz.* as the final and permanent event, or design of it; *but for the glory of God, that the Son of God might be glorified thereby, v.4.* God's Counsels lie deep, not obvious to common view. When such a Servant of God is fallen sick, we know not what

he intends to bring out of it. His Glory, may in his own way, and time, so much the more brightly shine forth, tho' we yet distinctly know not when, or how.

Upon this account, when our Lord not only heard of *Lazarus's* sickness, but knew he was dead, he yet defers two Days, even tho' he knew him to have then been at least two days dead before: So that when he now comes to the place *he finds him to have lain four days in the Grave*; v. 17. He resolves to give so much the greater scope, and advantage, to the Glory of the Divine Power, to display and evidence it self. He defers till now Death, and the Grave, were in full dominion, that his Conquest might be the more glorious. He had before rais'd some from Death, none from
the

the Grave. The lamenting Relatives were now in despair: The thoughts of Restitution were quite laid aside. All their hopes were buried with the Deceas'd in the same Grave, as may be collected from sundry following Verses.

In the like despair, not long after, were the mournful Disciples, concerning their not only deceased, but entomb'd Lord, unto whose surprizing Resurrection, this seems a design'd Prelude.

The bereaved Relations, and their Comforters were now all abandon'd to Sorrow, and drencht in Tears. And with the rest we are told, *v. 35.* that *Jesus wept.*

But why was this? was it that he knew not his own Mind, or distrusted his own Power?

He had given sufficient intimation of his own purpose, and
of

of the foresight he had of the certain, glorious Issue, of this gloomy dark Providence. 'Tis evident therefore for what he *wept not*. 'Tis not so obvious to conclude *for what he wept*.

It is most unworthy of him to suppose his was feigned Sorrow, or that he shed hypocritical Tears. Nor was this the only instance of his weeping; No, no, he was *a Man of Sorrow, acquainted with Griefs*; and had always in view, sufficient cause of real Soul-trouble, as this is call'd, *v. 33. He groaned in Spirit and was troubled*; It must be, by the Contexture of the Evangelical History, near the time of his weeping over *Jerusalem*, when his Soul was fill'd and taken up with sad and mournful Themes.

But who can tell what thoughts lay deep in that large
and

and comprehensive Mind! We are ſure, tho' he wept *with the reſt*, that 'twas not *as* they wept, nor from the ſame motives. His thoughts were not as their thoughts, but as far wider, and higher, as the Heavens are than the Earth. We have no way to know what his thoughts *were*, we know what they *might be*. He ſaw not *Jeruſalem* only, but all this World buried in Sin and Death. He could not *as the ſecond Adam* be, *the Reſurrection and Life*, as he ſpeaks, *v.25.* without beholding, with a compaſſionate Heart, the Impurities, and Miſeries, where-with it was delug'd *by the Firſt*.

And he had *now* enough in view, to diſpoſe his pure Mind, intent upon high and great things; that when his buſineſs into *this World* was to prepare Men for *another*; and, when

when they were fit, to translate them thither : Even they that profess to believe on him, should no more understand him ; that his kind, and great Design should be no more grateful to them, and so slowly enter into their Minds and Hearts, that when they saw one such translation, it should so much displease them, and they so little relish it, as to be all in Tears and Lamentations thereupon ; and and thereby discover such an afixedness of Heart and Spirit to this present World, and state of things, as to prefer the enjoyment of a Friend on Earth, before all the Glories of the Heavenly state ; so might *their* immoderate weeping some way cause *his* Tears. But when he express his trouble by Groans, and Tears, he suppress the causes of it, and goes on to his present intended work. In

In order hereto, *ver.* 39. he commands the grave-stone to be remov'd; neglecting the objection, *v.* 39. [*by this time he sinks.*]

He observed, with a compassionate indulgence, the diffidence, which he meant speedily to refute. Nor, because we also are too prone to prescribe limits to the Divine Power, ought we, for his Indulgence, to be the less severe to our selves.

Forgetting the transcendency of that Power, we think *this* or *that* strange, and scarce possible *to be done*, because we too lightly, consider the equal, or greater, strangeness, of what we see *is done*. We count things easie, that are by use become familiar to our Senses, and apprehend we have the Notion of them clear; and how they can come to be as they are, not having examin'd, or enquir'd, whether

ther our Apprehensions were right, and congruous, or not. Things that have not struck our Sense, making our selves, and even our sense, the Measure, we count impossible, and unconceivable.

By the course of Nature, our Sense hath told us, a Body so long in the Grave, must be putrid, and stink. But who settled that course of Nature? If we *ascend not* to the original cause, the fixation of that course is as admirable and unaccountable; *if we do*, a departure from it is as easie.

What can the wisest Philosophers conceive of the difference between an offensive smell, and a grateful; but the different disposition, or texture of the particles of Matter, in relation to the *sensorium*, or the *receptive Organ*? when, what that different

rent disposition is , remains altogether unapprehensible , and what no man can tell.

We go away well satisfy'd concerning what we see happens every day, because we never inquire how things came to be as they are; when what we have not known to come to pass , tho' not more difficult, we say, can never be:

Otherwise we should think it no more admirable, or difficult, to reduce in a moment, the parts of matter to such a *fitus*, as that they should give no offence to the sense of smelling , tho' before they did, than it was, *to the same power*, so to dispose, that, in one sort of *location*, they should give that offence, in another, they should not , and perhaps, in a third, highly gratify and please! Thousands of like instances might be given,
but

but this comes now in our way.

The world is full of miracles; we are compass'd about *with such*, and *are such*. There is, 'tis true, a *peculiar notion* of them, as necessary as they are themselves; signifying, not what is done by a greater Power, but *less usual*.

As such, the use, and need of them only argues the infirmity of our minds, sunk into earth and sense, and grown somnolent; whence they need to be rowzed, by surprizing, and uncommon things; and brought to consider, that he only, who could fix and settle the so steady course of nature, could alter it, and make it forsake its wonted tract: which he must alwaies be suppos'd to do, for some very weighty, important end, and reason. So absolute power, being ever in strict connection with the most perfect wisdom,
and

and therefore claiming to be the more earnestly attended to, and considered the more deeply.

To that Power that could create a man, 'twas equally easy to perfume a Grave; or to make a *new Man* spring up out of it, in fresh Strength, Comeliness, and Vigour. To re-compose the disorder'd parts of a Body turning to Dust, and refit it, for the Union, and Use of the returning Soul. *This* he will not do often, but he saw a just and valuable reason for his doing it at this time.

He was now to give, and leave behind him, a full Conclusive Demonstration, once for all, of his being *the Son of God*, by whom the Worlds were made. And the *Christ*, or *Messiah* (the great controverted point of that time) which *v. 5.* is call'd, *Glorifying the Son*; who for as-

C

serting

serting this, was calumniated as an *Impostor* and *Deceiver of the People*.

He was to give a *Specimen* of his Power, *as such*, over universal Nature, and that he could at pleasure controul, and countermand the most establisht Laws of it. All things being put *under that Notion*, as he was the *Christ*, into his hands, and all Power given him, both in Heaven and Earth, so as that, by him, all things must consist. A Power he was to use, being gradually, and at last, perfectly, to make all things new.

Joh. 13. 3.
Matth. 28.
18.

Col. 1. 17.

Rev. 21. 5.

v. 25.

He was to make good his own Title, *I am the Resurrection and the Life*, which he assumes in this Context; to let it be seen he was no vain pretender; and that it was no vain Faith that should be plac'd upon him, in this respect; but that what he should now do, as to one, he was

was equally able to do, in the fit season for every one, when all that are in their Graves should ch. 5. 28. bear his voice.

He was to shew forth a resemblance of that more peculiar Act, of his most graciously undertaken office, to be a Spring of life to Souls morally dead, Eph. 2: viz. in trespasses and sins. To give *this*, divine, and most noble kind of life! to do *that*, most mercifull, and most Godlike work!

He was to take away all cause or pretence for despair, but that, whereas a death was to pass upon himself, and upon his Church on Earth, both he himself, and it, with his dead body, should arise. Isa. 26. 19.

Therefore he utters that mighty commanding Voice, at which Rocks and Mountains tremble, and shiver, and which all the

Powers of Nature must obey ;
Lazarus come forth !
 and he comes forth.

Where La- These things we now lightly
 zarus's soul touch'd, hoping they may be
 had been in of further use to us afterwards.
 the mean

time, was too light a matter, to weigh against these mighty things our Lord was intent upon. His concerns were to yeild and bow to his Lord and Master's great Designs : He could not be unfitter for his own Business afterwards, than this Apostle in the like case (for ought that he himself knew) was for his. The consideration of this matter did not divert our Lord Christ, from what he was intent upon, nor let it divert us ; but as a lighter matter, be left for the exercise of lighter Minds.

We expect not the like thing
 in our present mournful case ;
 but we expect greater things ;
 for which we are to await our
 Lord's season.

In the mean time, let us return and consider, what is over-
 tur'd in the Case the Text refers
 to, when, as to any such Remedy,
 the mourning Friends expected as little as we.

Here

Here was a worthy good Man gone. A Friend of Christ, and of his Friends. Christianity gives no Man a Terrestrial Immortality. Christians, even the best of them, must die as well as other Men.

This was a matter taken to Heart by Christ himself, as we have seen, in a way becoming, and worthy of him.

His Disciples also are deeply concern'd, and they consider, and discourse it, *their way*.

One of them, *Thomas*, who also was call'd *Didymus* (wherein is no other Mystery, than that his Name is first given us in *Hebrew*, then in *Greek*, as is not unexampl'd elsewhere) proposes, as you have heard;

Let us also go, that we may die with him.

Out of the abundance of the Heart the Mouth speaketh.

There was, no doubt, an abounding fulness of Sense, in this good Man's Soul, from whence these words did proceed.

And it might be two-fold :

- Either 1. Good and Commendable, fit for our Imitation, and whereto the temper of our Spirits should be conform.
2. Faulty and Reprehensible; such, as against which, we should arm and fortify our selves.

Such mixtures are not to be thought strange. 'Tis little to be expected, that in what is hastily said, by the best *on Earth*, on an occasion apt to stir Passions, there should be nothing but pure breathings of Heavenly Wisdom, and Goodness.

1. Under

1. Under the *former Head*, we shall speak of divers things which we cannot, indeed, *be sure were* the explicit, distinct Sense of this good Man, at this time, but which *might be*; and should be ours on a like occasion. Which well agree with Christian Principles, and which his words serve aptly enough to express; as,

1. *A firm belief of a future state.* Did this good Man only desire to partake with the other *in Death, and no more*? Did his Wish *terminate* here? Can we apprehend any thing *good, or desirous*, in *meer Death*, that one would covet to *share in*, with another? Or which one would be loath he should engross alone? Nor could *Thomas* mean this, having heard that *Lazarus* was already dead. It cannot be thought, that one who

C 4 had

had been some Years in immediate attendance upon the Son of God, the Lord from Heaven, and under his Instructions, and who had so much opportunity to observe, that his whole design lay for another World; and that he never encourag'd his Followers to expect from him any advantages, above others, in this World, but forewarn'd them of Troubles, and Sufferings, to which they would be always liable from it, and that they must be content to wait for their Rewards in another State. It is not to be thought that such a one was an Infidel in reference to any such State: Or that he thought his Friend extinct, by dying: Or that when he wisht to be with him, he wisht to be no where, or nothing.

2. A Mind loose, and disengag'd from this present World.

He

He could be intent upon no great Designs for this Earth, who, with the next that leaves it, was willing to go too.

3. *Easie, placid thoughts of dying.* He look'd upon Death as no such frightful thing: that could so familiarly, and off-hand, say, when he thought of such a one's dying; Come, let's go, and die with him.

4. *A distinguishing Judgment concerning the States of Men hereafter,* remote from thinking it fares with all alike, in the other World; but well inform'd, that it could only be ill, with ill Men; and well only, with the good. A settled persuasion of a Judgment to come. According to the declared Rules of which Judgment, this present Judgment is formed. That they who continue in a course of well-doing, shall have Eternal Life; *Evil-*

Rom. 2. 7.

8.

vil-doers, Indignation, and Wrath.
 This Wish could not be thought less cautious than *his*, who says, with distinction, *Let me die the death of the Righteous.* — It must be far from him to be content, *God should gather his Soul with Sinners.* The future state was, no doubt, consider'd, as a *state of Separation* between Men and Men. He could not cover to be associated with good and bad, promiscuously, and at random.

5. *A rationally charitable Opinion, and estimate, that he was sincerely good and happy; with whom he coveted to be united in Death.* Such an Opinion, is all that is here requisit. Faith it cannot be, for the Object is not a *revealed thing.* Knowledge it is not, for we have no *medium to know it by.* That we have more reason to think *this*, than
the

the contrary, of such a one, is sufficient, and that this should be imply'd, in this Wish, is necessary. Here was an Apprehension, of an happy state, the other was pass'd into. That saying, *Sit anima mea cum Philosophis*, imply'd, that he who said it, thought their State better, than some other Mens. And Thomas could not but have sufficient reason, for his apprehension of Lazarus's Sincerity, so as not to doubt of his Felicity. His House, he observed, was our Lord's resort. Here he was received gladly, by him, and his good Sisters. His Doctrine, we have cause to think, he entertain'd as well as himself, and himself, for his Doctrines sake. The peculiar affection our Lord had for him, observ'd by the Domesticks, that say, *He whom thou lovest is sick*, v. 3. noted by

by the Jews, with a *behold* how he loved him, v. 36. Could leave Thomas no ground of doubt, but he was a sincere believer on the Son of God, and now, in a blessed state: So are Christians, *wisibly* such, to esteem of one another, and accordingly to have communion with one another, *in Grace*; and hope, and wish for it, *in Glory*. A temper, now, very alien from too many, that go under that Name; who make not the great Substantials of Christianity the measure of their *present* and *hoped* Communion, but devised additions of their own: or rather, not what they *add to*, but *substitute in the stead of*, Faith, Mercy, and the Love of God; and licence themselves, to ascend the Throne, usurp the Seat of Judgment, and boldly damn all them, who are not of their

their own Complexion, and Party; and that cannot so far conform to their Humours, Passions, Prejudices, and Interested Inclinations; as to say, and all in every thing, just as they do.

6. *A most ardent, and most generous Love to such good Men, upon that just, and reasonable apprehension of them.* For what Love can be greater? how can one more highly express Love to any Man, than by a declared willingness to live, and die with him; and simply to die, when he can no longer live with him. Love raised to this pitch is *stronger than Death*. Heathen Story is not without such Instances, of some, whom no dread of Death could sever from each other; but that they have been willing, as the Case should require, to die with, or to die for, another. To be either

ther each others *Companions*, or *Substitutes* in Death.

Related by Cicero de Offic. lib. 3. and divers others. The Tyrant *Dionysius* having sentenc't to Death one of that admirable pair, *Damon* and *Pythias*, and fixt the day of Execution, the condemned person petitioned for leave to be absent upon important occasions; in that interval, his Friend offering himself, as his *Sponsor*, to dye for him, if he returned not, by the appointed day. He returning punctually with all diligence, knowing his Friends life to be, otherwise, in hazard.

The *Tyrant*, in great admiration of their mutual Love and Fidelity, pardons the condemned, and requests of them both, that they would admit him, as a third person, into the society of their Friendship.

What they tell us of divers others, I mention not, whom
no

no death could sever: whom dangers did more closely unite.

Such as are conjoyn'd in the same common Cause, their mutual Love, mutually animates them, even to face death; because each finds the other will not flinch, or leave him in danger alone. *Many waxed bold* Phil. 1.14. *by the Apostles bonds*, when they could not but be thought bonds of death. No doubt, because he was dear to them. So that they were willing, even to run into the same bonds, because he was bound by them. Even in this sense, *Love casts out Fear*. And what could more either express his own Love, or tend to inflame other mens, than when that great *Apostle* bespeaks the *Christians* of that time, as having his life bound up in theirs? *I live if ye stand* 1 Thess. 5. fast — that he was ready to impart,

impart, with the Gospel, even his
 ch. 2. 8. own soul to them, because they
 were dear to him. And that
 2 Cor. 7. 3. they were in his heart to live and
 dye with them. There seem'd to
 be but one life, common to him
 and them. When there are
 such unions, that each, is to the
 other, an alter Ego, another Self;
 and another's Soul, is to a man
 Hor. as half his own; as he patheti-
 cally phrases it. Here is the
 height of affection! and that
 affection mutually heightens
 each others courage, and is a con-
 tinual and reciprocated source
 of a generous magnanimity,
 springing from the one, into the
 others breast; while they per-
 ceive in one another, a mutual
 vying, who shall the more ad-
 venturously rush upon death, for,
 or in conjunction with, the o-
 ther.

This

This seems not alien from the temper of *Thomas's* mind in his uttering of these words. For when our Lord proposed going into *Judea*, other of the Disciples objecting that the *Jews* had there lately sought to kill him; He, when he understood *Lazarus* was dead, whom he knew to be a friend to that Cause, tho' he dy'd not for it; Come, says he, let us now fear no death, let us rush, in media arma, throw our selves into the midst of death, and there breathe forth our souls, full of Love, to God, and Christ, and him, and one another; even upon the same spot, where this Friend of our Lord, and our common Cause and Interest, breath'd forth his. These noble Principles, Fortitude and Love, might have made two distinct Heads of Discourse; but they are so complicated, and interwoven with

D

one

one another, that they were scarce to be considered apart.

And this complication, these words more than intimate.

Col. 2. 2. *That their hearts may be comforted* (or incited, and stir'd up, as the word there used signifies) *being knit together in love.*

7. *A lively apprehension of the large, abounding diffusion of the divine fullness; sufficiently able to replenish, and satisfy, all that shall be prepared to partake in it.*

That this good man's eye was upon somewhat else, than meer Death, and that he cover'd not to dye, for dying sake, must be out of doubt with us. He certainly aim'd at a blessed state after death. And who can suppose his mind void of that so common notion, that *the Blessedness of Souls must lie in God?* But this could not be all. The

faint,

saint, spiritless, notion, of a felicity to be enjoyed in God, could signify little to the present purpose. Here must be a *lively, gustfull apprehension* of it too. For *here is intervening death* to be gone through. And he expresses himself willing to attempt this difficult pass. *Let us go---that we may dye---*

How few do you know, or converse with, that are without *this notion*, that God is the Blessedness of Souls? or that assent not to it as soon as they hear it? Yet how few do you know, that are willing to dye, to enjoy him? No, no, they are generally willing, rather to *eat the dust of the earth, and feed upon ashes*, thousands of years, than go to God for a better portion! Notwithstanding their *dead, spiritless, ineffectual notion* of a divine bea-

venly felicity; they had rather want it. A Blessedness not to be had *on Earth*, or that must come by *dying*! they bless themselves from such a Blessedness!

'Tis plain then, there must be more than a *dead notion*, to overcome their aversion to dying. And what can be *that more*? 'Tis as plain, it must be a *vivid apprehension* of such a *Blessedness in God, after death*.

And that imports two things.

I. *A Divine Faith* of it. It must be the apprehension of *Faith*, and of a *divine Faith*. Almost every one pretends to believe it; but it is generally, with an *humane faith* only. Because their Parents, or Preachers, or the common voice of the Country, hath told them so. *A divine faith*, is full of *divine life*, and *vigor*. The *substance*, and *evidence* of what is believed.

The

The Soul being overpow'ed into this belief by the Majesty, and Authority of the great God revealing it, and the awfulness of his Testimony; the word of God revealing *this*, as other portions of sacred truth, works effectually in them that *so believe it*: i. e. that receive it not as the word of man, but as the word of God. They that live in the hope of eternal life, which God that cannot lye hath promised, would break through a thousand deaths to obtain it. This is more than a spiritless notion. And

2. Such a lively apprehension hath in it somewhat of a present sense, and foretast of that blessedness. An heaven begun. Which is of the same kind with their future heaven. They have the Kingdom of God, in them, which stands in righteousness, peace, and joy in the Holy Ghost. Such an

Psal. 34.

earnest speaks *their own right*, while they are yet sensible of the great imperfection of their present state. They are therefore willing to dye, that they may be made perfect. They now know *by tast* what it is to enjoy God. O *tast and see that God is good*! ----- A *meer notion* informs us not *enough*, so as to *actuate our Minds* what that means. Notwithstanding it, the *carnal mind* can frame no *distinct heart-moving thought* of felicity; *other*, or *more gratefull*, than the relishes of meat and drink, or the satisfaction of some, or other, *mean*, or *carnaliz'd appetite*. They that have tasted somewhat of an *bigger kind*, long for more, and most of all that most perfect fruition, which they must pass through death to attain.

We will not suppose this *good Man* to have been destitute, of
such

such a faith, and of such tastes, of the heavenly felicity. And as, hereby he was not without a *lively apprehension*, of the *kind* and *nature* of it, so we must suppose him, to have a like apprehension.

Of the large, copious, abounding, and diffusive fullness of it. Whereof his words give some intimation. *Let us go, and dye with him.* He doubted not of a sufficiently extensive Communion in this Blessedness. *q. d.* There is enough for *him*, and us all. And such an apprehension, we all ought to have, of the Blessedness of the Heavenly state, into which we are to be intromitted by death, that it is enough for all that can be in any possibility to partake in it. So that the abounding plenitude of no ones portion, can be any diminution to anothers.

The *kind* and nature of *material, sensible good*, hath a remarkable, and most agreeable affinity to what is said, and what upon very strict enquiry, one knows not how, not to say, of *Matter it self*, that it is perpetually divisible; but so, as that every part, and particle, is still less and less. Whereupon it cannot but be, that whatsoever any enjoy of *terrene good*, so much is detracted from the rest. Of *Intellectual, Spiritual Good, Knowledge, Wisdom, Grace, Glory*, the case is quite different. Let any possess never so much, it nothing diminishes anothers possession, in the same kind. If another man be never so wise, good, or happy, it takes nothing from me, I may be as wise, good, and happy. At least, *that* hinders not, but I may.

How

How pleasant a Contemplation is this ! that in the vast, and numberless, Regions of Light, Bliss, and Glory, the blessed Inhabitants are all drawing from the same Fountain; solacing themselves in that *fulness of Joy*, drinking in from those *Rivers of pleasure*, that flow from the Divine Presence, for evermore ! All deriving, unto satiety, from that fulness, *that filleth all in all*.

8. *Preference of the Society with Holy Ones, in the Heavenly State, above any to be enjoy'd on Earth.* The words, as to their most obvious sense, seem to be full of this. With whom I would live, with him I would die. Is not this our common sense ? Not that we can apprehend any thing in the very *Act*, or *Article* of dying, that can make dying with one, more desirable, than with another;

nother; but it must be meant, of what is to follow: We would not have Death to part us. We would enjoy one another, after Death; but so, as we did not before. 'Tis very probable, our Lord, and his Disciples, had formerly enjoy'd pleasant Hours with *Lazarus*, in his own House. But why doth *Thomas*, therefore, desire they might die, to be with him? Excepting *him*, he might still have enjoy'd the same Society on Earth, and of many other Christian Friends besides. But we see his proposal concern'd not himself only. 'Tis, *Let us go dye with him*. He reckon'd they should all dye, and be with him together. And that the state they should then be in, would have, in point of society, and conversation, such advantages, above what their present state afforded, as were worth dying for.

And

And how can we but apprehend the vast difference? Whatever delight Good men, on Earth, have had in one another's society, they must, then, be better company than ever.

How hard is it now, to communicate our Sentiments! We know not what our ways of Converse shall hereafter be, but we know that such words as we now use, are very slow, defective *Media* of conveying, our Minds and Sense, to one another. What a difficulty do we now find, if we apprehend a thing clearly *our selves*, to make *another* master of our Notion? What circumlocutions do we need! what Explications, to make another understand our meaning! and then those Explications need further Explication! and so we run our selves into new difficulties, and entangle

tangle one another more, and more. Most of our Controversies arise from our mistaking one anothers Sense; tho' too often those mistakes are wilful with them who love Strife more than Truth: and it is industriously endeavour'd, to pervert each others Words, and put Senses upon them quite besides, or against our true intent. But if we speak and hear with the greatest candor, and sincerity that is possible, we are frequently not understood aright, either through the unskillfulness of him that speaks, to choose the aptest words, and forms of speech, or unattentiveness, incapacity, and dulness, in them that hear: frequently from both together. Hence is the Conversation of Christians so little edifying, tho' they discourse of useful Subjects, which, God knows, there is little of amongst

mongst us! Tho' much more than is commonly apprehended, proceeds from want of Love, that should let us into one anothers Minds, and Hearts.

Our very Sermons, when we study to make important things as plain as we can, are lost upon the most. Tho' here we see the advantage of a Peoples having a Love to their Minister, which is a mighty Orator within themselves, and will make them endeavour to take in his Heart, and Soul; as on his part, his Love to them will make him willing, as we heard from the Apostle, to impart, with the *1 Theff 2. 8.* Gospel, his own Soul.

But as to Christian Converse in this our present state, besides the difficulty of understanding one another, all, even of them who have great Treasures of Knowledge in them, are not alike

like conversable, and communicative, nor any, at all times. The dearest Friends often find one another indispos'd, otherwise busie, morose, sower, and out of humour; apt to take, and perhaps, to give offence, on one hand, and the other.

And whereas we should most intimately converse with *our selves*; upon the mention'd accounts, we are, now, very often the worst Company that can be, *to our selves*; thorough the darkness, confusion, intricacy, and incoherence of our own Thoughts; the servour, and tumultuation of *ill Affections*, and the sluggishness, and drowsie torpor of *Good*. And in what case are we *to please others*, by our Converse, that have so much cause, to be always, in a very great degree, *displeas'd with our selves*!

When

When Death shall have disencomber'd, and set us free from all sorts of Distempers, and brought us, into the state of perfect, and perfected Spirits, how delectable will that Society be! When all shall be full of Divine Light, Life, Love, and Joy, and freely communicate, as they have receiv'd freely! How pleasant will it be, to sit down with *Abraham, Isaac, and Jacob, in the Kingdom of God. To converse with Angels!* those wise, kind Creatures! so full of profound Knowledge, and Benignity! instructed by long, uninterrupted, Experience, and Observation of the Methods of the Divine Government, and Dispensation; highly pleas'd with our accession to the *General Assembly*; that *rejoyced in the Conversion of a Sinner*, whereby *but one*, was hereafter, in due

due time, *to be added*, much more in the glorification of so many, that are now actually added to them!

What delightful communings will there be, of the Mysteries of *Nature*! of the methods of *Providence*! of the wonders of *Grace*! of the deep and hidden *Counsels of God*! in what part it shall be agreeable to his wisdom, and good pleasure, to let them appear, and stand in view,

The Conferences at the *Transfiguration*, made the transported Disciples say, *'Tis good to be here*; when the Glory, which while it oppress'd them. Tho' this was but a transient view.

But above all that is conceivable in that other state, how delectable will their Society be in Worship! In their unanimous adoration of the *Ever-blessed*

blessed God! Father, Son, and Spirit!

In how pleasant, Eternal Raptures of Delight, and Praise, will all those excellent Creatures be, that inhabit and replenish the vast Realms of Light, and Bliss; when all behold, how the *several kinds of Being, Light, Life, Excellency, and Perfection*, by a perpetual efflux, spring from the *First*. The *Fountain* of all *Being*. The *Parent* of so glorious, and so numerous a *Progeny!* all *God-like*, and bearing the *bright Image* of their *Father!*

O the inexpressible pleasure of this *consoiation in Worship*, perpetually tender'd with so absolute a plenitude of *Satisfaction*, in the *dueness* of it! and the *gustful apprehension* of what those words import, *Worthy art thou, O Lord!* each one relishing his *own act*, with just self-ap-

E pro-

probation, and *high* delight; *heightened* by their apprehended, perfect unanimity, and that there is among them, no dissenting Vote.

Whence it cannot be but to *worship God in Spirit and Truth*, must be to *enjoy him*. And that he is under no other notion, the satisfying Object of our *Enjoyment*, than as he is the Object of our *Worship*.

What room, or pretence, is there now left, for *unwillingness to die*, on the account of *Relatives*, we have been wont to converse with in *this World*? when such an exchange as this, is to be made *by dying*? But,

2. We are also to consider, *There might be an intermixture in the temper of this good Man's Spirit, when he uttered these words of somewhat faulty and blameable. Which we are to be caution'd against.*

1: *There.*

1. *There might be too little consideration had, of the dignity and value of Humane Life; of which the great God takes so particular care, to guard and sustain it both by Law and Providence. And of this Creature, Man, so noble a part of Divine Workmanship, and whom he set over all the Works of his Hands, in this Lower World. To propound throwing away, at once, so many such Lives, seems somewhat too precipitant.*

2. *The words seem not to savour enough of that deference that is due to the God of our Lives; whose Prerogative it is to kill, and to make alive: to measure our time, and number our days. It might have been said, at least, If God will, &c.*

3. *There might be in them, too little gratitude for the Mercies of Life, or patience of the*

difficulties of it : Somewhat like that of Jonab, Take now, I beseech thee, my life from me.

4. *Too little regard to the business of life.* It might have been, more at leisure, consider'd, is the Business done, I was born for! *Their* special Business, who were to be the *Apostles of our Lord*, already call'd, *Matt. 10. 1. &c.* and instructed in great part in the work of their calling; was, apparently, too little consider'd, especially, *how, or for what*, his *Lord* was to die himself, so far as either from *his own words*, or from the *Prophets*, might have been collected.

5. Nor, perhaps, enough; *how awful a thing it was to die!* to change states, and pass into Eternity! This might, upon this account, be too hastily said. Good old *Simeon* seem'd to have consider'd the matter more, when he said, *Now lettest thou thy Servant depart in peace, &c.* 6. And

6. *And there is reason to apprehend, in these words, too much displicency at the Providence of God, in taking away such a man, now, at such a time; with some appearance of Despondency, concerning the Christian Interest. This Lazarus, is thought to have been a wealthy man (tho' he in the Parable, is represented otherwise.) Christianity was, as yet, a little thing in the World. Our Lord had signaliz'd himself, by his wonderful works, and drawn many eyes upon him, that were at a gaze, but his Heavenly Doctrine, and the true design of his coming, had enter'd into the Minds of but a few; and they, of the meaner sort; Had any of the Rulers believed on him? 'Twas yet a dubious Twilight; the dawning of the Morning. The Spirit, that was to convince the World, was not yet given, for Jesus was not yet glorify'd. Nicodemus,*

Joh. 7. 39.

ch. 16. 8.

- demus, a Rabbi, came to him, but by Night. This cause, as still, according to Humane Estimate, depended much on Reputation.
- ch. 12. 43. Men loved (till an overpouring influence bore down all before it) the praise of men, more than the
- ch. 5. 44. praise of God; and believed not, because they sought honour one of another.

It was, now, a mighty loss, to have one such man drop, that liv'd so near *Jerusalem*, where our Lord's great work did much lie, but where he chose not to lodge: This was in *Bethany*, but two miles off, a convenient retreat. The Master of the House is himself dislodg'd: And where,

Luk 9. 22, 23. as, tho' the *Foxes* had holes, and the *Birds*, Nests, the Son of Man had not where to lay his Head. This *Disciple* might probably think, where shall be our next resort, ? where is there a considerable person to be found, that will

will hereafter give us *Harbour* and *Countenance*? He might hence be induc'd, even to utter his *conclamatum est*; and to this purpose, say, now he is dead, *Let us all go die with him.*

Their Lord and Master had before told them, of his being e're long to be taken from them; and that his followers must count upon *taking up of their Cross daily.* And what, might he think, is to become of us, upon whom, left desolate, the stress is to lie, of the Christian Cause! what storms will be rais'd against us, whose province it must be, to plant and propagate a new Religion in the World! the tenderest concern in all the World, and about which men are most apt to be enrag'd at any attempt of innovation! And by us, unlearned, uninterested, obscure, and contemptible men! By what he here says, he seems *not afraid to die*, but he seems

seems *afraid to live*, and face the storm, and contend with the difficulties, of that (even hopeless) undertaking, which he perceiv'd himself, and his Companions, design'd unto. Rather than *this*, he seems to apprehend a *present Death* was to be chosen.

And I, now, no way doubt, but any serious person, that shall be at the pains to commune with himself, will judge, there may be such quick turns of thoughts, this way, and that, as those opposite senses of this passage do import; the variety, and contrariety of principles, that are in us, in this imperfect state, makes it no impossible thing, but that, amidst the various agitations of a musing mind, somewhat of *Grace*, and somewhat of *Sin*, yea much of an *holy and heavenly temper*, with some degree of incogitancy, haist, & faulty distemper, might be vented together in such an expression.

And

The USE.

And now for the Use of it, we must have distinct Respect to both these sorts of Sense, which the Words may admit of. And,

For whatsoever of good Sense they have in them, let us endeavour to have it deeply impress'd, and inwrought into our Souls.

So far as, upon good and self-justifying Accounts, one may wish to die with another, eminently holy and good. Let us labour to be in that Temper of Spirit, that with all Reverential Submission to the Wise, Holy, and Sovereign Will of God, we may ever be ready to go with the first: *A good Man should need only Leave to die.*

F

And

Consider, Are we so loose from all worldly Enjoyments, and Designs, as to be capable, when an holy Man dies, of adopting these Words, *Let me die with him*? Will they fit our Spirits? Can we so far comport with them, as to avow it with an Heart not reproaching us, that it is only *Obedience* to the Supreme Ruler, not *terrene Inclination*, that makes us willing to survive such, as we see going off this Stage before us? That if he in whose Hands our Breath is, will have us still live, we can submit *with Patience*; if he signifie his Mind, we shall die, we can comply *with Gladness*? But,

Do we find it otherwise? Doth the Bent of our own Spirits urge and press us downward? and fix us to the Earth? Are we so within its Magnetism?

tism? We have a worse Evil to fear than *Bodily Death*. To be so carnally minded is Death, in a far more horrid Sense. This Temper of Mind, to prefer an Earthly Abode, before the Purity, and Bliss, of the *Heavenly Society*, is so repugnant to the most constituent Principles of a living Christian, his Faith of the unseen World, his Delight in God, his Love of the Divine Presence, and Converse with the Father, and Son, in Glory; his hatred of Sin, and desire of perfect Holiness, that he should rather take another Name, than wear that of a Christian, in conjunction with the allowance of so Unchristian a Spirit, a Temper that tends to subvert *whole Christianity*. And puts a Man into a posture of Hostility against the Cross of Christ, and the very Design

Phil. 3:
18, 19, 20.

of his Dying. For in contradiction to them, *whose Conversation is in Heaven, from whence they look for the Saviour, are they become the declared Enemies of his Cross, who mind earthly things*; preferring an earthly before the heavenly State. And the Apostle tells such, (weeping as he wrote) *That their end will be destruction.*

This I must therefore say and testify in the Lord, That if any will indulge themselves in such a Temper of Spirit; and whosoever goes, even of the most excellent of God's Saints and Ministers, they would (because they love the present World more) stay with the last; *as to such, our Preaching is vain, and their Faith is vain.*

But if there have been any within the compass of your Knowledge and Acquaintance,
of

of whom dying, or lately dead, you could say, *Let me die with him, or die to be with him.* Of whom would you rather say it, than of the excellent Dr. Bates!

But do you expect I should give you a distinct and full Account of him? Many of you know, or may easily apprehend, I have not been in Circumstances, by which it could be so much as possible to me. The surprizing, overwhelming Tydings of his Death, with the Signification of my being expected to do this part, first reach'd me, by just estimate, at about 200 Miles distance. Nor did any thing to that purpose, from such as were concern'd, come to my Hands, till a Fort-night after his Decease. At my Return, towards the end of the Week preceding this sad Solemnity, I had my own Charge,

from which I had been long absent, to provide for against the Lord's Day : After which, only one Day interven'd, wherein Thoughts that accompanied me in my Way, were to be reduc'd into some Order : But had I had never so much Time and Leisure, I cannot but reflect on what was said of that famous Roman, to give the just Praises of Cicero, *Cicerone laudatore opus fuerit. There was need of Cicero himself to be the Encomiast.* No Man knows how to speak becomingly of the Excellencies of Dr. Bates, that hath not the Eloquence of Dr. Bates.

Livius.

He did that Office most laudably for divers others, for those Reverend and truly Great Men, Dr. Manton, Mr. Clarkson, Dr. Jacomb, and the admirable Mr. Baxter.

But

But now there is no Man left to do it suitably for him, *i.e.* that both is fit and willing,

So that this part comes to be devolved, upon the unfittest among many.

Yet thus, while others have declin'd it, out of a modest Opinion of its being above them, whose Abilities, and Conveniencies, for the Performance, did much more concur: This looks like an Art, and Contrivance of Providence, to *greaten* him the more, that every one reckons him *too great* for their Commendation: And, that consequently, he is to pass out of our World, as one too big for our Praises, with no *Encomium*, or that which is next to none.

Tho' I first had the Opportunity, and great Pleasure of his Acquaintance, above Forty

F 4 Years

Years ago; yet I have no present way, while I am writing this, of knowing, or recollecting, with Certainty, any thing of the earlier Days of his Life. As therefore the Case is, the little I shall say of him, shall be, not by way of *History*, but of *Character*.

Nor in giving somewhat of that, one can't well omit,

First, To take Notice of, what must with every one, come *first* in view, *viz.* His self-recommending Aspect, compos'd of Gravity and Pleasantness, with the graceful Mien, and Comeliness of his Person.

That was said upon no slight Consideration of the Nature of Man, from unbrib'd common Estimate, that whatever a Man's vertuous Endowment be, 'tis the more taking and acceptable, as coming,

—E

E pulchro corpore
 From a handsome well-fram'd
 Body. God had design'd him
 to Circumstances, and a Sta-
 tion, not obscure in the World,
 and had accordingly form'd
 him with Advantage; so as
 that his exterior, and first-a-
 spectable Part, might draw Re-
 spect. And tho' the *Treasure*
 to be lodg'd there, was to be
 put into an *Earthen Vessel*, yet
 even that was wrought, *Melior-*
lute, of finer, or more acurate-
 ly figur'd, and better turn'd
 Clay. He was to stand before *Prov. 22.*
Kings; you know in what re-²⁹
 lation he stood to one, as long
 as was convenient for some
 Purposes; and how frequent
 occasion he had of appearing
 (never unacceptably) before
another. His Concern lay not
 with

ibid.

only with mean Men, tho' he could tell also how to condescend to the meanest. His Aspect and Deportment was not austere, but both decently grave and amiable, such as might command at once, both Reverence and Love; and was herein, not a *lying*, but the *true* Picture of his Mind.

I may (to this purpose) borrow his *own Words*, (and whose could I more rightfully borrow, or to so much advantage?) concerning that excellent Person, Alderman *Ashhurst*, whose fragrant Memory will long survive the Age he liv'd in. And O that his Example might govern *London*, as long as his Name lasts! Of *him* the Doctor says, * *A constant Serenity reigned in his Countenance, the visible sign of the Divine Calm in his Breast; the Peace of GOD that*

* Epistle to
the Fun-
eral Sermon
for Mr.
Benjamin
Ashhurst,
Dedicated
to Sir
Henry.

that passes all Understanding!

And who could have said this but Dr. Bates! Or so appositely have apply'd what had an higher Author! So expressively! so fully! so truly! and justly was it spoken!

But also, of whom could this have been more fitly said, than, *Mutato nomine*, of Dr. Bates! How rarely should we see a Countenance so constant, and so faithful an *Index*, of an undisturb'd, compos'd Mind?

Thorough *that*, if we look'd into *this*, how rich Furniture of the *Inner Man* should we soon perceive, and admire!

His *Natural Endowments*, and *Abilities*, appear'd to every Observer, great, much beyond the common rate. His *Apprehension* quick, and clear. His *Reasoning Faculty* acute, prompt, and expert: So as readily and
aply

aptly to produce, and urge closely, the stronger and more pregnant *Arguments*, when he was to use them; and soon to discern the Strength of Arguments, if he was to answer them. His *Judgment* penetrating and solid, stable and firm. His *Wit* never vain, or light, but most facetious and pleasant, by the Ministry of a *Fancy*, both very vigorous and lively; and most obedient to his *Reason*; always remote both from *meanness*, and *enormity*.

His *Memory* was admirable, and never fail'd, that any one could observe, not impair'd by his great Age of 74: Infomuch, that *Speeches* made upon Solemn Occasions, of no in-elegant Composition (some where of the World hath seen, tho' extorted from him with great difficulty, and by much Impor-tunity)

tunity), he could afterwards repeat to a word, when he had not penn'd one word of them before. And his Sermons, where in nothing could be more remote from ramble, he constantly delivered from his Memory. And hath sometime told me, with an amicable freedom, That *he* partly did it, to teach some that were younger, to preach without Notes.

His Learning, and acquired Knowledge of Things, usually reckon'd to lie within that compass, was a vast Treasure. He had liv'd a long, studious Life; an earnest *Gatherer*, and (as the Phrase is) *Devourer* of Books. *Helluo*— With which he had so great an acquaintance, and they that were acquainted with him so well knew it, that one, who was for the Dignity of his Station, and the Eminency of his Endow-

dowments, as great a Pillar, and as excellent an Ornament of the Church, as any it hath had for many an Age, hath been known to say, That were he to collect a Library, he would as soon consult Dr. *Bates*, as any Man he knew. He was indeed himself a living one.

He knew how to choose, and was curious in his Choice. Whatsoever belong'd to the finer, and more polite sort of Literature, was most grateful to him, when it fell into a conjunction with what was also most useful. Nothing mean was welcome into his Library, or detained there; much less thought fit to be entertain'd, and laid up, in the more private Repository of his Mind. To speak of the particular Parts of his Learning wherein he excell'd, were to trifle, when there are so many

ny visible Effects extant, that enough inform the World.

His *Divine Knowledge*, and the abundant Grace of God in him, have been eminently conspicuous, the same way, in great part; but otherwise also.

For *his private Conversation* was so *instructive*, so *quickning*, in reference to what lay within the Confines of Religion, and Godliness, that no Man of ordinary Capacity could hear his usual, and most familiar Discourses, but either with great negligence, or great advantage.

When he hath been to consider a Case of Conscience, I have sometimes had opportunity to observe, with what Wisdom, what Caution, what Tenderness, he hath spoken to it, and with what Compass of Thought; turning it round
this

this way, and that ; most strictly regarding our Sacred Rule, and weighing all Circumstances that concerned the Case : But withal, taking occasion from thence (when the Persons concern'd have not been present) to magnifie and adore the Grace of God ; which he would do most pathetically, and with great affection ; for keeping us out of the Way of Temptation. Which he thought was too little considered by Christians ; and thereby saving us from the Intanglements, and Perplexities of Spirit, as well as from the Scandals, that beset many. I never knew any more frequent, and affectionate, in the admiration of *Divine Grace*, upon all Occasions, than he was ; or who had a deeper Sense of the Impotency, and Pravity of *Humane Nature*.

His

His Discourses were usually (as our Rule directs) *savoury, as seasoned with salt, and such as might minister Grace to the Hearers.*

He was frequently visited by Persons of higher Rank, and that made no mean Figure in the World. Of whom, some have acknowledg'd, that going abroad upon hazardous Employments, they have receiv'd from him, such wise and pious Counsels, as have stuck by them, and they have been the better for, afterwards.

Tho' in his communing with the many Friends, whom he irresistibly constrained to covet his most desirable Society, he did not exclude the *Things* that were of common humane Concernment, he still discovered a Temper of Mind most intent upon *Divine Things.* He did

G

not

not look with a slight or careless Eye upon the *Affairs of the Publick*; but consider, and speak of them as a Man of *Prospect*, and *large Thought*, with much *Prudence*, and *Temper*; not curiously prying into the *Ar- cana* of Government, or *Rea- sons of State*, which it was necessary should be under a *Veil*; much less rudely censuring what it was not fit should be understood: But what was open to common view, he was wont to discourse of *instructive- ly*; both as lying under the *Di- rection* of Providence, and as relating to the *Interest of Reli- gion*. Nor was he wont to banish out of his Conversation the *pleasantness* that fitly belong'd to it: For which his large *Ac- quaintance*, with a most de- lightful Variety of Story, both
Ancient

Ancient and Modern, gave him advantage beyond most. His *judicious Memory*, being a copious Promptuary, of what was profitable, and facetious: And disdaining to be the Receptacle of useless Trash. To place Religion in a morose Sourness, was remote from his Practice, his Judgment, and his Temper. But his Discourses, taking in, often, things of a different Nature, were interwoven with Religion, and centered in it; especially such things as were most intimate, and vital to it, of those things, he was wont to speak, with that favour and relish, as plainly shew'd, he spake not forcedly, or with affectation, as acting a part; but from the settled Temper, and Habit of his Soul. Into what Transports of Admiration of the Love of God, have I seen him

break forth ! when some things foreign, or not immediately relating, to Practical Godliness, had taken up a good part of our time. How easie a Step did he make of it, from Earth to Heaven !

Such as have been wont, in a more stated Course, to resort to him can tell, Whether, when other Occasions did fall in, and claim their part, in the Discourses of that Season, he did not usually send them away, with somewhat that tended to better their Spirits, and quicken them in their Way Heavenward ?

With how high Flights, of Thought, and Affection was he wont to speak, of the heavenly State ! Even like a Man much more of-kin to that other World, than to this !

And for his *Ministerial Qualifications, and Labours* ; Do I need

need to say any thing to *Themselves*, who had the Benefit thereof? Either them, who have so many Years liv'd under his most fruitful, enlightning, quickning, edifying Ministry? *Whether Week by Week*, as his beloved, peculiarly priviledg'd Charge, at *Hackney*, that mournful, desolate People! who have been fed with the heavenly, hidden Manna, and with the Fruits of the Tree of Life, that grows in the midst of the Paradise of God; so prepared, and presented to them, and made pleasant to their Taste, as few besides have ever had: But now sit in Sorrow, hopeless of full, or any equal Relief; but by Transportation into that Paradise it self, whence all their Refections were wont to come!

Or do I need to inform such Inhabitants of *London*, as in a *doubled Three-Monthly Course*, have, for many Years, in *Throng-Assembly*, been wont to hang upon his Lips? To *whose*, if to any one's in our Days, the Characters belong'd, of the *Wise*, and the *Righteous Man's* Lips, which are said to *disperse Knowledge*; and (which is therefore most agreeable) to *feed many*.

Prov. 15. 7
Chap. 10.
21.

Or can it be needful to acquaint the World? who have Volumes of his Discourses, or Sermons in their Hands! Or tell them of their singular Excellencies, who can as well tell me! I can speak to none of his great Worth and Accomplishments, as a richly furnish'd, and most skilful, Dispenser of Divine Knowledge, and of the Mysteries of the Gospel of Christ,

Christ, an instructed Scribe, able to bring forth of his Treasury Things new and old; but who may say to me, as those Samaritan Christians, We believe him to be such; not because of thy saying; for we have heard (or read) him our selves.

And they may say so, with Judgment, upon this Proof, that shall consider both the select, choice, and most important Matter of his Tractates, and Sermons, published, or unpublished.

And the peculiar way and manner of his Tractation thereof.

For the former: The choice of Subjects; and of such Materials of Discourse, as are to be reduc'd, and gathered in to them, discovers as much of the Judgment, Spirit, and Design of the Compiler, as any thing we can think of. When

we consider what *sort of things*, a Man's Mind hath been exercis'd, and taken up about, thorough so long a Course and Tract of Time; We may see what Things he counted great, important, necessary to be insisted on, and most conducing to the Ends, which one, of his Calling, and Station, ought to design, and aim at. And are thereupon to appeal to our selves, whether he did not judge and design aright, and as he ought?

As what could be of greater Importance, than to discover the *Harmony of God's Attributes*, in the Work of saving Sinners? *The Final Happiness of Men: The Four last things, &c.**

* Many others will be subjoin'd to this Discourse.

What more important than *that of Spiritual Perfection*? Which last he dropt, as *Elijah*, his Mantle, when he was to

to ascend into that State, most perfectly perfect ; wherein that which he had been discoursing of, finally terminates. Read

it, and invoke the Lord God *Elijah* ! saying, *Where is he ?*

Nor were his Discourses of less consequence, that, in his stated Course, he deliver'd to his constant Hearers. They were always much ally'd to the *Lamp*, and did not need to fear the brightest Light.

His last Sermon in this place, (who of us thought it the last I hearing it delivered, with so much Life and Spirit ?) challenges our Re-consideration over and over. 'Twas about *Sins against Knowledge*, from *Luke 12. 47*. A Warning to the Age, uttered (tho' not faintly) as with his dying Breath. O that it could have reached Ears, and Hearts, as far as the
Con-

Concern of it doth reach. The Sins of our Days, of Professors, and of others, are more generally, Sins against Knowledge, than heretofore, and may make us expect and dread the *more Stripes*, that Text speaks of.

As for his manner and way of handling what he undertook, we may use the Words, which he recites from the incomparable Bishop *Wilkins*, concerning Mr. *Baxter*; which, no doubt, if there had then been the occasion, he would have judg'd not unapplicable here also: *That he cultivated every Subject he handled, and had he liv'd in an Age of the Fathers, he would have been one.* His Method in all his Discourses, might be expos'd to the most critical Censurer. What could be more accurate!

And

And for his Stile, it was even inimitably, polite, and fine; but to him, so natural, that it was more uneasie to have used a coarser Stile, than to others; so neat a one as his was. Nor is it to be thought strange, that there should be in this, a peculiarity; Stile being, to any Man, as appropriate, upon the Matter, as his Visage, or Voice; and as immediately depending on the Temper of the Mind, in conjunction with Fancy, as that is, more or less, brisk, lively, and vigorous; as the other do on the Complexion of the Body, or the Disposition of the Organs of Speech. They that would, in this Case, attempt to force Nature, would, I suspect, be very awkward at it, would bungle scurvily, and soon find, they had better be content to creep on all Four, than aim to fly

fly and soar, with borrowed Wings, or stol'n Feathers. If God, with a Man's Nature, gives a Disposition of this kind, it may, in his younger Years, admit of innocent Improvement: But that which is *most peculiar* to any, in this respect, is what one insensibly slides into, with no more Design, than one hath to walk after this, or that manner; by which, yet, many Persons are known, and distinguishable from other Men.

But I doubt not, that *Excellency* in any such kind, as hath been anciently observ'd of *Poetry*, and *Oratory*, must have its Foundation in *Nature*; and they that will strive against *that Stream*, will soon perceive, that such Proverbial Sayings were grounded upon prudent Observation and *long Experience*, That a *Mercury* is not to be made

of

of every Log; And that Nothing
is to be attempted, *in vitâ Miner-*
va, or against ones *Genius*, and
natural *Inclination*.

Therefore that *Monition*,
Lege historiam ne sis histo-
riam, one may vary and say,
Cave, &c. Take heed of a Pro-
verb, lest thou become a Proverb.
That is *easy*, and *pleasant*, which
is *natural*. Πᾶς πρὸς
τὸν ἑαυτὸν.

And now when the Grace of
God supervenes, and doth ex-
alt, and sublimates *Nature*, it
makes that *mean Beginning*, and
its *Progress*, into *Use* and *Cu-*
stom; which is said to be a *se-*
cond Nature, subservient to ver-
ry high and excellent *Purposes*;
as is eminently conspicuous in
the *Doctor's* peculiar way of
Preaching and Writing: Espe-
cially in his frequent, most apt,
Similitudes, and *Allusions*; to
be attributed to a brisk and vi-
vid

vid Fancy, regulated by Judgment, and sanctified by Divine Grace, so as greatly to serve his pious Purpose; to illustrate the Truth he designed to recommend, and give it the greatest advantage of entring into the Mind, with *Light* and *Pleasure*; and at once both to *instruct* and *delight* his Reader, or Hearer. And so much more grateful have his Illustrations been, by how much the more they have been surprising, and remote from any fore-thought in them that read, or heard. And I may here freely put his most constant attentive Hearers, upon recollecting, whether he have not usually pleased them, by surprising them? (for I know there are Surprisals ungrateful enough.) And in most Sermons, whether they did not meet with what they did not expect.

expect from him; and might in vain have expected from any body else.

Some, it is possible, may find fault with *that* in this kind, to which they can do nothing *like* themselves; who yet, I hope, may admit of Conviction of *their own fault*, herein, by gentler means, than by being put in mind of the Fable. They might, upon the matter, as well find fault, That God had made him a taller Man than the most; perhaps, than themselves, or of a more comely Complexion, or that all were not of one Stature, Size, or Feature. If any do, 'tis most probably such, to whom one may truly say, they blame what *they could not mend*, nor *be, help*; at least, without much pain to himself, and to no purpose.

One

One may venture to say, that in that *fine* way of expressing himself, which was become *habitual* to him, he much more pleased others than himself. For in the Excellent Mr. Baxter, he highly commends *much* another way, saying of him*, *He had a marvellous felicity, and copiousness in Speaking. There was a Noble Negligence in his Style. For his Great Mind could not stoop to the affected Eloquence of Words.*

* In his
Funeral
Sermon,
p. 90.

Very excellent Men, excel in different ways: The most radiant Stones may differ in Colour, when they do not in Value.

His Judgment in Ecclesiastical Matters, was to be known by his Practice; and it was such, that he needed not care who knew it.

He

He was for *entire Union* of all *visible Christians*, (or *Saints*, or *Believers*, which in Scripture are equivalent Terms) meaning by *Christianity*, what is essential thereto; whether *Doctrinal*, or *Practical*, as by *Humanity*, we mean, what is essential to Man, severing Accidents, as not being of the Essence. And by *Visibility*, the *probable appearance* thereof. And for the Communion of all such, of whatsoever Perswasion, in *extra-essential* Matters, *if they pleased*. And this Design he vigorously pursu'd, as long as there was any hope; desisting, when it appear'd hopeless, and resolving to wait till God should give a Spirit suitable hereto; from an apprehension, that, when Principles on all hands, were so easily accommodable, and yet that there

H

was

was with too many, a remaining insuperable reluctance to the *Thing it self*, God must work the Cure, and not Man, Accounting also, in the mean time, that notwithstanding Misrepresentations, it was better to cast a Mantle over the Failings of Brethren, than be concern'd to detect and expose them. Knowing, that if we be principally solicitous for the *Name of God*, he will in his own way, and time, take care of *ours*. And in this Sentiment he was not alone.

But now is this great Luminary, this *burning and shining Light*, (not extinct, but) gone out of our *Horizon*. We for a *Season rejoiced in this Light*, and are we not to mourn for its Disappearance? yet not without hope.

O!

O ! the unconceivable Loss, of his Domestical Relatives ! Who, in respect of his most *private Capacity, and Conversation,* are deprived of such an *Head, Father, and Guide !* yet in this lies their advantage, that since nothing that is mortal can fill up his room, they are under a necessity to betake themselves thither, where the *surest and fullest Relief* is to be had. Having in the mean time, among Mortals, a far greater Number of Fellow-Sufferers, and Fellow-Mourners, to bear a part with them in their *Sorrows,* and ready to afford them all *sutable Consolation,* than most in this World can be capable of expecting in such a Case.

Let those of his own peculiar Charge ; let those that were wont, tho' not so often, in a

stated Course, to hear him in this Place, with all other his more *Occasional Hearers*, mourn, that they are to hear no more his wighty Sentences, his sweet Honey-dropping Words : Let them mourn, that never heard to purpose, that were never allured, never won, that were always dead to this *Charmier*, tho' *charming so wisely*. Let those that have got Good by him, mourn, that, *in this way*, they are to get no more ; those that have got none, that they have lost so much of their Day ; that they are to be address'd, by this perswasive Advocate for Christ, and their own Souls, no more.

Let his *Brethren*, all of us, mourn, that we have lost so prudent, so humble, so instructive, so encouraging a *Guide*, so bright an *Ornament* from among us.

Eut

But let none of us mourn
without hope.

God will be an Husband to
the Widow trusting in him, and
the Father of the Fatherless,
taking God in Christ for their
Father, and their God. He
hath not forgot the Titles he
hath assum'd.

He can also find, or make for
his Widow'd Church, a Pastor after
his own Heart. And the great
Shepherd and Bishop of Souls,
that gave his Life for the Sheep,
tho' he was dead, is alive, and
lives for evermore.

All his
Hearers, tho' they are no more
to hear his pleasant Humane
Voice, sounding in their Ears,
if they attend and listen, may
heare a Divine Voice crying af-
ter them, *This is the Way, walk
in it.* And let them know, that
the Gospel he preach'd, is im-
mortal, and never dies, tho' all

Flesh is Grass: And his own Books, tho' he is dead, yet speak.

We, his Brethren, were to follow him, as he follow'd Christ, who will himself be with us, always to the end. The Work wherein he was engag'd, was common to him and us. Herein, if we follow him, tho' not with equal Steps, faithfully endeavouring to turn many to Righteousness, we shall shine as he doth, like the Stars in the Firmament, we need not be solicitous, tho' not with equal Lustre, as one Star differs from another in Glory.

1 Cor. 15.

The Cause wherein he was engag'd unto his Death, and from which no offered Emoluments, or Dignities, could ever draw him, was not that of a Party; for he was of none, and was of too large a Mind to be

be of any, but that Noble Cause of Union and Communion, with all Christians that hold the Head. That Cause is not dead with him.

Now that he is dead, we are to say, as that is the Voice of the Christian Faith, of Divine and Brotherly Love, *let us die with him*, but not as it is the Voice of Despondency, or Despair. Let us covet to be with him in that blessed State, the Reality whereof we believe, and of which our Faith is to be to us the Substance and Evidence.

I know no good Man, that, knowing him, *would not say, Let me die with him.* I very well know, *who would.* And, if Breasts could be laid open to Inspection, as by a Glass, do know, in whose Breast *this sense* would be found, engraven, as

with the Point of a Diamond. O! that my Soul were in his Soul's stead; or, if the Supreme Disposer had thought fit, or seen an equal fitness for Translation, that I had dy'd with him. But, knowing his much greater Usefulness in this World, O! that I had dy'd for him. For since 'tis expressly said, We ought to lay down our Lives for the Brethren, 1 Joh. 3. 16. A Life that could, regularly, and effectually, have redeem'd his, had been laid down for many, in that one, of holy, prudent heavenly Dr. Bates. This is the Sense of one, not weary, blessed be God, of the Business of Life, and that enjoys as much of the Comforts of Life, as any Man can reasonably wish, scarce any one more. But it must be confess'd, as this World was not worthy of this Servant of Christ, 'tis become far less.

less worthy now so excellent a
Person hath left it. His Love,
his Converse, was pleasant, be-
yond what can be exprest !

'Tis now a Grievance not to
have a part with the silent
Mourners, when Lamentations
could freely have been poured
forth, without noise or interrup-
tion ! As the Case is, necessity
lays a restraint, and leaves it an
easier thing *to die*, than *weep out*;
otherwise, can one be shy, in a
way that can admit it, to tell the
World, that to live in it, now
he is dead out of it, much less
deserves the Name of Life ! It
can be felt, that those Words,
among the many, Divine Ra-
ptures, of that Holy Man, have
a most perceptible meaning. *Herbert.*

*When I got Health, thou took'st
away my Life;
And more, for my Friends die.*

If

Julian
Epist. ad
Iambl.
—
μὴ σὺν.

If one may innocently borrow Words, from so impure a Mouth, they are very expressive: I scarce count my self a Man, when without Iamblicus.

Here were two Souls knit together, as the Soul of one Man! What there is of present Separation, shall be but for a little while. And by how much the Separation is more grievous, the Re-union will be with the stronger Propension, and the more delightful, everlasting Cohesion. As also, Separation from this terrene Clog will be much the easier. One great Weight is added above, to pulley up what ought to ascend, thither. How can that but be a blessed State, into which, he that is *Essential Love* hath caught up such a Man! One, in so great part, transform'd

form'd before, into the same likeness, and fitted to dwell in Love! And accordingly God took him, even kiss'd away his Soul, as hath been said of those great Favourites of Heaven; did let him die without being sick; vouchsaf't him that great Priviledge, which a good Man would choose before many, not to out-live Serviceableness. To live till one be weary of the World, not till the World be weary of him! Thus he pray'd wisely, Thus God answer'd graciously.

But be it far from us to say, Let us die with him, as despairing of our Cause. If our Cause be not that of any self-distinguish'd Party; but truly that common Christian Cause, of which you have heard. While it is the Divine Pleasure to continue us here, let us be content, and

and submit, to live, and own it, to live and serve it, to our uttermost. If ever God design good Days to the Christian Church on Earth, this is the Cause that must prevail, and triumph in a glorious Conquest over Death.

But I must freely tell you my Apprehensions, which I have often hinted, that I fear it must die first; I mean, a temporary Death; I fear it, for it hath been long, gradually, dying already: And Spiritual Diseases, which have this tendency, are both *sinful*, and *penal*. Lazarus's Death and Resurrection, I think, to have been meant, not only for a sort of *Prolusion*, to the Death, and Resurrection of Christ, both *personal*, and *mystical*. I only say this for illustration, not for proof.

That

That Sickness and Death of his, was not in order to a permanent Death, but for the *Glory of God*, that when the Case was deplorable, and hopeless, and he Four Days buried, he might, surprisngly, spring up again alive.

I know not, but the *Sickness* and *Death*, of this *our* incomparably worthy *Friend*, and (for ought I know, of many more of us) may be appointed, the same way, to be for the *Glory of God*; that is, as tending to introduce *that Death*, which is to pass upon our common Cause; which *such Men* help to keep alive, by their earnest Strugglings, tho' in a languishing, fainting, Condition, every Hour.

Think me not so vain, as to reckon, exclusively, the Cause
of

of *Dissenters*, the Cause I now speak of: No, no, I speak of the Common Cause, of all serious, sober-minded Christians, within the Common Rule, or without it. I neither think *any one Party* to include all Sobriety of Mind, or to exclude all Infobriety.

But I apprehend *Converting Work* to be much at a stand, *within the Pales*, that Men have set up, severing one Party from another, and *without them*. Few are *any where* brought home to God, through Christ. And God knows, too few design it, *otherwise*, than to *make Profelytes*, to their several Parties. And this is thought a *glorious Conversion*.

Serious Piety, and Christianity, languishes every-where. Ma-
ny

ny that have a Name to live are dead, and putrified, already stink ! Common Justice, and Righteousness, are fled from among us. Sincerely good and pious Men, die away in the natural sense, apace. You know, if Deaths and Burials, should, in the Weekly Bills, exceed Births, and other Accessions, to the City, whither this tends !

When so many great Lights are withdrawn, both such as were within the National Church Constitution, and such as were without it. Is there no danger God should also remove the Candlestick ?

Our Obduration, and insensible Stupidity, portends a deadly Darknes to be drawing on. And must such Lives go, to make a way for God's Anger ?

Anger? And lead on a more general, and more dreadful, approaching Death! Oh! that God would rent the Heavens and come down! He may yet melt our Hearts, and make them flow at his Presence, notwithstanding their mountainous, rocky height, and hardness. This may be the means of saving some Souls, and of deferring the common Calamity. A great thing it would be, to have it deferred. What a Privilege would many Servants of Christ count it, not to live to the Day, when the Spirit of the Living God, shall be generally retir'd and gone. And *Atheism*, *Scepticism*, *Infidelity*, *Worldliness*, and *Formality*, have quite swallowed up our Religion.

While

While such Men as we have lost, liv'd, they did, and such do, as Instruments, keep somewhat of serious Religion alive, under our *several Forms*, but as ready to expire.

But tho' it should seem generally to have expired, let us believe it shall revive. When our *Confidences*, and *Vain Boasts* cease, *The Temple of the Lord!* *The Temple of the Lord!* *Lo here is Christ, and there is Christ.* And one sort ceases to magnifie *this Church*, and another *that*, and an *universal Death* is come upon us, then (and I am afraid, not till then) is to be expected a glorious Resurrection; not of *this* or *that Party*: For *living, powerful Religion*, when it recovers, will disdain the Limits of a *Party*. Nor is it to be

I thought,

thought, that *Religion*, modify'd by the devised Distinctions, of *this*, or *that* Party, will ever be the *Religion of the World*. But the *same Power* that makes us return into a *State of Life*, will bring us into a *State of Unity*, in *Divine Light*, and *Love*. Then, will all the scandalous Marks, and Means, of Division, among Christians, vanish. And nothing remain as a *Test*, or *Boundary* of Christian Communion, but what hath its Foundation, *as such*, in plain Reason, with expresse Revelation.

Then as there is *one Body*, and *one Spirit*, will that *Almighty Spirit* so animate, and form this *Body*, as to make it every-where amiable, self-recom-

recommending, and capable of
spreading, and propagating
it self, and to *increase with*
the increase of God. Then shall
the Lord be One, and his Name
One, in all the Earth.

F I N I S.
